THE

Churchman's Monthly Magazine.

[Vol. II.] FEBRUARY, 1805. [No. 2.]

The seed of the woman shall bruise the serpent's head.

FEBRUARY.

THE PRESENTATION

OF CHRIST IN THE TEMPLE, OR THE PURIFICATION OF THE VIRGIN MARY.

ACCORDING to the precept recorded in Exod. ch. xiii. v. 2,15, that *every male which openeth the womb should be holy to the Lord;* the first-born were esteemed sacred to God's immediate use and service. For when he exempted the first-born of the Hebrews from that destruction which he brought upon the first-born of the Egyptians, he commanded that the first-born of the Hebrews should be dedicated to him, or redeemed at the price of *five shekels.* As therefore the firstlings of clean beasts were separated for the use of the altar, so the first-born of men were for the use of the tabernacle, till the *Levites* were substituted in their stead, by God's particular direction.---*Numb. ch.* viii. v. 16, 17, 18.

After this establishment was made, there remained still vestiges of the old law, that mothers were obliged to present their first-born in the temple, and to pay a ransom for them to the priest. The price of the redemption was the same to the rich and to the poor; as were the expences of their burials; admonishing us of that equality which God hath established among men, in their coming into the world, and going out of it.

Under the dispensation of the law, all the mothers were obliged to separate themselves from the public congregation forty days after the birth of a male child, and eighty days after the birth of a female. And when the days of their purification were fulfilled, if they were rich they brought a lamb of the first year, for a *burnt-offering*, and a young pigeon, or a turtle-dove for a *sin-offering;* —but if poor, two turtle-doves, or two young pigeons, which

the priest offered before the Lord, and made an *atonement* for the offerer.

Being born under the law, it became our blessed Redeemer, to fulfil all righteousness, not to destroy the law, but to render it honourable. And the holy virgin being exposed to the public opinion and common reputation of an ordinary condition, thought it reasonable to comply with all the obligations annexed to such circumstances; and hereby she hath set us a lesson of humility, obedience and reverence to public sanctions.

The purification of the virgin Mary, and the office of thanksgiving for women, after child-birth, stand upon the same ground, and are verily the same thing under different dispensations. And the consideration of the one office naturally leads us to think of the other.

The birth of man is a miracle, and lest the frequency should diminish our sense of it, the woman, who hath received this wonderful mercy, is ordered to come to church and offer up her public thanks;—the original of which is that law of Moses, in Levit. xii. which commands all mothers to come to the house of God within a certain number of days after child-birth, and with a sacrifice to praise God for his great mercy: and though nothing but sin makes a person unclean under the gospel, and so the ceremonial reason be ceased; yet the obligation to make a public acknowledgment of so eminent a mercy remains still. And therefore the blessed virgin (who was not defiled by Christ's birth) observed this sacred rite, and in all ages Christian mothers have followed her example. In the Greek church, they bring their children in their arms, as she did, to present them to the Lord, the males after the 40th day and the females after the 80th; —but in the western church there is no time set, only the mother is ordered to come as soon as she is able, and the *accustomed time* is after one month: necessity and modesty oblige them to stay so long at least, and if they be not recovered then, they must longer defer their public appearance, since they cannot praise God for a mercy till they have received it.

The place for offering these praises and thanksgivings is the Church;—hence the office is called, the churching of women after child-birth; and it must be done publicly, before the congregation; and that for the following reasons, viz.

1st—For the glory and honour of God, whose work of creation and preservation ought to be publicly acknowledged.

2d—To discharge the duty of the mother, in shewing forth the goodness of God to herself, that others may thereby be induced to put their trust in his merciful help.

3dly—By this means the whole congregation have an opportunity of joining in the praises of God for so eminent a mercy, which all the posterity of Adam are bound to acknowledge with gratitude.

And 4th—Because mercies of a public nature ought to be ac-

knowledged publicly, in the assembly of the faithful. Therefore private churching of women is both improper and contradictory to the nature of the favour received.

We observe with regret, that this decent and once universal rite is becoming more and more neglected; and our mothers come and present their children to the Lord, without making any acknowledgments of his goodness, in making them living mothers of living children. Surely this practice cannot proceed from principle; it must originate from ignorance of their bounden duty and service in this particular. Nor can we suppose it to proceed from a non-complying disposition in that sex, to whom the promise, "she shall be saved in or by *child-bearing*," belongs.—No! Let our words then be acceptable to our mothers in Israel; and the example of the mother of Jesus be instead of multiplied arguments. She came to the temple with the holy child within the limited time—She offered for herself first, and then for her son. So let the Christian mother, first offer her thanks for her own mercy, and then present her child to God, through the oblation of Him, who was once a child for our redemption. If modesty and diffidence become alarmed at the thoughts of kneeling down before the rails of the altar, (the anciently accustomed place) let the words of Jesus, "he who confesseth me before men, him will I also confess before my Father, who is in heaven," be remembered—and they will instantly hush all such uneasy surmises as stand up in the way of a public and declarative avowal of belief in the promises, and thanks for the mercies lately vouchsafed to the joyful mother; and laying fast hold of the horns of the altar, she will bless and magnify her Saviour, for his mercy endureth forever.

ST. MATTHIAS THE APOSTLE.

FEBRUARY 24.

The lot fell upon Matthias, and he was numbered with the eleven Apostles.

THE word *Apostle* denotes a person sent upon some special message, for the performance of some particular offices, in the name and behalf of the sender. Accordingly this title was by our Saviour appropriated to those select persons, whom he appointed to carry "the doctrine of repentance and remission of sins" to all the nations of the earth, to establish and govern his Church during their natural life, and by their wise and prudent settlement of an Episcopal succession, provide for its perpetual continuance, even to the end of the world.

Why our Saviour chose the number Twelve, at present we conceive admits of no other answer, than that such was his holy

will and pleasure, the very best of reasons. The tribes of Israel were twelve in number; and our Lord says, "When ye shall see "the son of man sit on the throne of his glory, the *Apostles* shall sit upon twelve thrones, judging the twelve tribes of Israel."

The Apostles were the official witnesses of Christ's miracles, and particularly of his resurrection. They received the doctrine, which they taught, immediately from Christ's lips, and to secure them from error in delivering the principles of Christianity, they were endued with the *spirit of truth*. Eye-witnesses of all the material passages of our Saviour's life, they reported nothing but what they had seen or heard; of the truth whereof, they were as competent judges, as the minutest philosopher upon earth. Besides, they had the power of performing miracles, which are signs for the conviction of unbelievers—and arguments of all others the most persuasive to the mass of mankind.

To the apostleship St. Matthias was appointed by lot; a way frequently used in ancient times both by Jews and Gentiles, especially in the election of judges and magistrates. He had been a constant attendant upon his divine master during the whole of his ministry, from his *baptism* till his *assumption* into heaven. He was probably one of the *seventy* disciples, and had been a witness of the most essential actions of his Lord's life, and consequently qualified to promulgate them to the world. Continuing with the other apostles, till the day of Pentecost, when they received the promise of the Father, "power from on high," he spent the first years of his apostleship in Judea, with great success;—then travelling eastward, he propagated the gospel in Ethiopia, where he sealed the doctrines of his blessed Redeemer, with his blood, dying as is generally supposed on a cross.

From the election of St. Matthias, candidates for holy orders may learn, how they ought seriously to examine themselves whether they are moved by the Holy Ghost, to take upon them the office of the Christian ministry; for though a man may impose upon men, yet God seeth the heart, and all those corrupt and worldly motives, by which unworthy men are actuated. From the case of Matthias, the governors of the Church are taught, amidst all their care to admit none but persons duly qualified, to implore the direction of the Searcher of hearts, that they may wisely make choice of fit labourers to work in his vineyard; and all christians ought to offer up the same prayers, since the honour and welfare of the Church depend so much upon the piety, orthodoxy, and capacity of those that are ordained.

Biography.

He was a burning and a shining light.

John, ch. v. *v.* 35.

THE LIFE OF DR. THOMAS CRANMER,

THE FIRST PROTESTANT ARCHBISHOP OF CANTERBURY.

THIS great prelate was born at Aslacton, in the county of Nottingham, July 2d, 1489. His family was ancient, and came in with William the Conqueror. He was early deprived of his father, Thomas Cranmer, esq. and after no extraordinary education, was sent by his mother to Cambridge, at the age of fourteen, according to the custom of those times. He took the usual degrees, and was chosen fellow of Jesus' College; and emerging from the subtle and useless studies of those days, soon became celebrated for his learning and abilities. In 1525 he marrried: but his wife dying in child-bed, within the year, he was re-elected fellow of Jesus: a favour so gratefully acknowledged by him, that he chose to decline an offer of a much more valuable fellowship in Cardinal Wolsey's new seminary at Oxford, rather than relinquish friends who had shewn such regard to him.

In 1523, he commenced doctor in divinity: and being in great esteem for theological learning, he was chosen divinity-lecturer in his own college; and appointed by the university one of the examiners in that science. In which office he principally inculcated the study of the holy scriptures, then greatly neglected, as being of indispensible necessity for the professors of that divine knowledge. The plague happening to break out at Cambridge, Cranmer, with some of his pupils, removed to Waltham Abbey: where falling into company with Gardiner and Fox, one the secretary, the other almoner of king Henry; that monarch's intended divorce of Catharine his queen, the common subject of discourse in those days, came upon the carpet: when Cranmer advising an application to our own and to the foreign universities for their opinion in the case, and giving these gentlemen much satisfaction, they introduced him to the king, who was much pleased with him; committed him to the care of Sir Thomas Boleyn, ordering him to write his thoughts on the subject; made him his chaplain, and admitted him into that favour and esteem, which he never afterwards forfeited.

In 1530, he was sent by the king, with a solemn embassy, to dispute on the subject of the divorce at Paris, Rome, and other foreign parts. At Rome he delivered his book which he had written in defence of the divorce to the Pope, and offered to justify it in a public disputation; but after various promises and

appointments, none appeared to oppose him: while in private conferences, he forced them to confess, that the marriage was contrary to the law of God. The Pope constituted him Penitentiary-General of England, and dismissed him. In Germany he gave full satisfaction to many learned men, who were before of a contrary persuasion: and prevailed on the famous *Osiander to declare the king's marriage unlawful. Before he left Germany, he married Osiander's niece. While he was absent, the great Archbishop Warham died. Henry, convinced of Cranmer's merit, determined that he should succeed him; and commanded him to return for that purpose. He suspected the cause, and delayed: desirous by all means to decline this high station; for he had a true and primitive sense of the office. But this only stimulated the king's resolution, and the more reluctance Cranmer shewed, the greater resolution Henry exerted. He was consecrated March 30th, 1533, to the office: and though he received the usual bulls from the Pope, he *protested* at his consecration against the oath of allegiance, &c. to him. For he had conversed freely with the reformed in Germany, had read Luther's books, and was zealously attached to the reformation.

He was disagreeably employed, as the first service he did the king, was in pronouncing the sentence of his divorce from queen Catharine: and next in joining his hands with Anna Boleyn; the consequence of which marriage, was the birth of the glorious Elizabeth, to whom he stood godfather. And as the queen was greatly interested in the reformation, the friends to that good work began to conceive high hopes; and indeed it went on with desirable success. But the fickle disposition of the king, and the fatal end of unhappy Anna, for a while alarmed their fears; though, by God's providence, without any ill effects.—The Pope's supremacy was universally exploded; monasteries, &c. destroyed, upon the fullest detection of the most abominable vices; that valuable book, "The Erudition of a Christian Man," was set forth by our great Archbishop; and the sacred Scriptures, at length, to the infinite joy of Cranmer, were not only translated, but introduced into every parish: and the translation was received with inexpressible joy: every one that was able, purchased it; and the poor flocked greedily to hear it read: some persons in years learned to read on purpose, that they might peruse it: and even little children crowded with eagerness to hear it!"

That he might proceed with true judgment, Cranmer made a collection of their opinions, from the works of the ancient fathers and later divines: of which Bishop Burnet saw two volumes in folio; and it appears, by a letter of Lord Burleigh's,

* Osiander, a Lutheran Divine, was Professor of Divinity at Koningsberg, born A. D. 1498, died 1552. He denied the doctrine of *imputed righteousness.*

that their were then, six volumes of Cranmer's collections, in his hands. A shining proof was soon after given, of his disinterested constancy, by this noble opposition, to what are commonly called king Henry's *six bloody articles.**. However, he weathered the storm; and published (with an incomparable preface) by himself, the large Bible, six of which, even Bonner, the newly consecrated Bishop of London, caused to be fixed, for the perusal of the people, in his Cathedral of St. Paul's.

The enemies of the reformation, however, were restless, and Henry, alas! was no protestant in his heart. Cromwell fell a sacrifice to them, and they aimed every possible shaft at Cranmer; Gardiner in particular, was indefatigable; he caused him to be accused in parliament: and several lords of the privy council moved the king to commit the Archbishop to the tower. The king perceived their malice, and one evening, on pretence of diverting himself on the water, ordered his barge to be rowed to Lambeth. The Archbishop was informed of it, came down to pay his respects, and was ordered by the king to come into the barge, and sit close by him. Henry made him acquainted with the accusation of heresy, faction, &c. which were laid against him; and spoke of his opposition to the six articles;—the Archbishop modestly replied, that he could not but acknowledge himself to be of the same opinion, with respect to them; but was not conscious of having offended against them. Then the king putting on an air of pleasantry, asked him, if his bed-chamber could stand the test of these articles? The Archbishop confessed, that he was married in Germany, before his promotion; but assured the king, that on the passing that act, he had parted with his wife, and put her abroad to her friends. His majesty was so charmed with his openness and integrity, that he discovered the whole plot that was laid against him; gave him a ring of great value, to produce upon a future emergency; and determined to countermark Cranmer's enemies; who summoned him soon after to the council; suffered him to wait in the lobby amongst the footmen, treated him on his admission with haughty contempt; and would have sent him to the tower. But he produced the ring; and gained his enemies a severe reprimand from Henry, and himself the highest degree of security and favour.†

Upon this occasion he shewed his lenity, which always so much distinguished him: never persecuting any of his enemies; nay, he freely forgave even the inveterate Gardiner, on his wri-

* By these, none were allowed to speak against *transubstantiation*, on pain of being burnt as heretics, and forfeiting their goods and chattels, as in case of treason. It was also thereby made felony, and forfeiting of lands and goods to defend the communion in both kinds, or marriage of the clergy, or of those who had vowed celibacy; or to speak against private masses and auricular confession.

† Shakespeare has finely represented this circumstance in his play of Henry VIII.

supplicatory letter to him for that end. The same lenity he shewed towards Dr. Thornton, the suffragan of Dover, and Dr. Barber, who, though entertained in his family, and intrusted with his secrets, and indebted to him for many favours, had ungratefully conspired with Gardiner to take away his life. When he first discovered their treachery, he took them aside into his study, and telling them, that he had been basely and falsely accused by some, in whom he had always reposed the greatest confidence, desired them to advise him, how he should behave himself towards them? They, not suspecting themselves to be concerned in the question, replied, that such villains ought to be prosecuted with the greatest rigour, nay, deserve to die without mercy. At this the Archbishop, lifting up his hands to heaven, cried out, "Merciful God, whom may a man trust?" And then, pulling out of his bosom the letters by which he had discovered their treachery, asked them, if they knew those papers? When they saw their own letters produced against them, they were in the utmost confusion, and falling down on their knees, humbly sued for forgiveness. The Archbishop told them, "that he forgave them, and would pray for them; but that they must not expect him ever to trust them for the future." And now we are upon the subject of the Archbishop's readiness to forgive injuries, we may relate a pleasant instance of it which happened some time before this. The Archbishop's first wife, whom he married at Cambridge, was kinswoman to the hostess at the Dolphin inn, and boarded there: and he often resorting thither on that account, the Popish party had raised a story, that he was ostler of that inn, and never had the benefits of a good education. This idle story a Yorkshire priest had with great confidence asserted in an ale-house, which he used to frequent; railing at the Archbishop, and saying that he had no more learning than a goose. Some of the parish informed lord Cromwell of this; and the priest was committed to the fleet prison. When he had been there nine or ten weeks, he sent a relation of his, to the Archbishop, to beg his pardon, and to sue for a discharge. The Archbishop instantly sent for him, and, after a gentle reproof, asked the priest whether he knew him? to which he answering, no; the Archbishop expostulated with him, why he should then make so free with his character? The priest excused himself, by his being in drink: but this, Cranmer told him, was a double fault. And then let him know, that if he were inclined to try, what a scholar he was, he should have liberty to oppose him in whatever science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant, and to understand nothing but his mother tongue.* No doubt, then, said Cranmer, you are well versed in the English Bible, and can answer any questions out of that, pray tell me, who was David's father? The priest

* Nothing shews more strikingly the error of those who are for admitting any *ignorant* persons into the ministry, provided they have true *grace*.

stood still a while to consider; but at last told the Archbishop he could not recollect his name. "Tell me, then," says Cranmer, "who was Solomon's father?"—The poor priest replied, that he had no skill in genealogies, and could not tell. The Archbishop then advising him to frequent ale-houses less, and his study more, and admonishing him not to accuse others for want of learning, till he was master of some himself, sent him home to his cure. These may serve as instances of his clement temper. Indeed, he was much blamed by many, for his too great lenity; which, it was thought, encouraged the Popish faction, to make fresh attempts against him; but he was happy in giving a shining example of that great christian virtue which he diligently taught. The king, who was a good discerner of men, remarking the implacable hatred of his enemies towards him, changed his coat of arms from three cranes, to three pelicans, feeding their young with their own blood; and told his grace "these birds should signify to him, that he ought to be ready, like the pelican, to shed his blood for his young ones, brought up in the faith of Christ; for, said the king, you are like to be tried, if you will stand to your tackling at length. The event proved the king to be no bad prophet.

In 1546, king Henry died, and left his crown to his only son, Edward, who was god-son to Cranmer, and had imbibed all the spirit of a reformer. This excellent young prince, influenced no less by his own inclinations, than by the advice of Cranmer, and the other friends of the reformation, was diligent in every endeavour to promote it. Homilies were composed by the Archbishop, and a catechism; Erasmus' Notes on the New Testament translated, and fixed in Churches; the Sacrament administered in both kinds; and the Liturgy used in the vulgar tongue. Ridley, the Archbishop's great friend, and one of the brightest lights of the English Reformation, was equally zealous in the good cause; and with him the Archbishop drew up forty-two articles of religion, which were revised by other Bishops and Divines; as through him he had perfectly conquered all his scruples respecting the doctrine of the corporeal presence, and published a much esteemed treatise, entitled, "A Defence of the true and catholic Doctrine of the Sacrament of the Body and Blood of our Lord Jesus Christ."

But this happy scene of prosperity was not to continue; God was pleased to deprive the nation of king Edward in 1553, designing, in his wise providence, to perfect the Church of England, by the blood of martyrs, as at the beginning he perfected the Church in general. Anxious for the success of the reformation, and wrought upon by the artifices of the duke of Northumberland, Edward had been persuaded to exclude his sisters, and to bequeath the crown to that duke's amiable daughter, the lady Jane Grey. The Archbishop did his utmost to oppose this alteration in the succession; but the king was over-ruled: the will

was made, and subscribed by the council and the judges. The Archbishop was sent for last of all, and required to subscribe; but he answered, that he could not do it without perjury, having sworn to the entail of the crown on the two princesses Mary and Elizabeth. To this the king replied, that the judges, who being best skilled in the constitution, ought to be regarded in this point, had assured him, that notwithstanding that entail, he might lawfully bequeath the crown to lady Jane. The Archbishop desired to discourse with them himself about it; and they all agreeing, that he might lawfully subscribe the king's will, he was at last prevailed with to resign his private scruples to their authority, and set his hand to it.

Having done this, he thought himself obliged in conscience to join the lady Jane: but her short-lived power soon expired; when Mary and persecution mounted the throne, and Cranmer could expect nothing less than what ensued; attainder, imprisonment, deprivation, and death. He was condemned for treason, and pardoned; but to gratify Gardiner's malice, and her own implacable resentment against him for her mother's divorce, Mary gave orders to proceed against him for heresy. His friends, who foresaw the storm, had advised him to consult his safety by retiring beyond sea; but he chose rather to continue steady in the cause, which he had so nobly supported; and preferred the sealing his testimony with his blood, to dishonourable flight.

[*To be continued.*]

RITES AND CEREMONIES,

USED IN THE ADMINISTRATION OF BAPTISM, IN THE PRIMITIVE CHURCH.

[Continued from page 16.]

Chap. VIII....Of the Use of Sponsors or Sureties in Baptism.

THERE were three sorts of sponsors in baptism in the primitive Church.

1st—For children, who could not answer for themselves.

2d—For such adult persons as were incapacitated to answer for themselves, through sickness or infirmity.

3d—For all adult persons in general;—for the Church required sponsors also for those who were qualified to make their own responses.

According to these distinctions, the office of sponsors are little varied. They, who were sponsors for children, were obliged first, to answer all the interrogatories of baptism, in their names; and then to be guardians of their education; and, as some assure us, to maintain them, in case their parents left them

destitute in their minority. But this seems to be a mistake, since that burden devolved upon the Church in general, and not upon individuals, as will appear from the following considerations.

First—That parents were commonly sponsors for their own children.—And in that case, they were obliged to maintain them so long as they required their maintenance;—not because they were sponsors, but because they were parents. It was not indeed necessary that parents should be sponsors for their own children, though some, in St. Austin's time, were inclined to think so, which he reckons an error; for that, in many cases, there was a necessity it should be otherwise: but yet in all ordinary cases it was so; and in the extraordinary, when children were presented by others, it was where the parents could not, or would not perform that office. The only cases mentioned by St. Austin, in which children had other sponsors than their parents, are, when slaves were presented for baptism by their masters, or children whose parents were dead, or children exposed by their parents;—which makes it probable that in all ordinary cases, parents were the sponsors for their children, and obliged to maintain them, but not because they were their sponsors, but their parents.

Secondly—When strangers became sureties for children, the burden of maintaining them never did devolve upon them, except they were obliged by some antecedent law. Thus, if a man was sponsor for his slave, he was obliged to maintain him, because he was his master. But in other cases it was not so; for the charge of maintenance fell upon the Church. And St. Austin's reason for this is, that children are presented for baptism, not so much by those in whose hands they were brought (though by them too if they were good and faithful men) as by the whole society of saints. The whole Church is their mother—she brought forth all, and every one, by this new birth;—and therefore, if any were to be charged with maintenance, it was but reasonable that the Church should maintain her own children; and this appears, from the best light we have, to have been the practice of the primitive Church. The proper duty of sponsors was, first—To answer in their names to all the interrogatories of baptism:—and secondly—To be guardians of their spiritual life for the future. As to the interrogatories, Tertullian refers to them, when he speaks of the promises which the sponsors made in baptism, and of the danger in failing to fulfil them, either through their own fault, or the perverse disposition of the party baptized. Gennadius (about 1450) says, that the promises for infants, and such as were incapable of learning, were made after the usual manner of interrogatories in baptism. St. Austin acquaints us with the very form: "Doth this child believe in God?—Doth he turn to him?"—which is the same as renouncing the devil. And again he says, "the sponsors answered for them, that

was made, and subscribed by the council and the judges. The Archbishop was sent for last of all, and required to subscribe; but he answered, that he could not do it without perjury, having sworn to the entail of the crown on the two princesses Mary and Elizabeth. To this the king replied, that the judges, who being best skilled in the constitution, ought to be regarded in this point, had assured him, that notwithstanding that entail, he might lawfully bequeath the crown to lady Jane. The Archbishop desired to discourse with them himself about it; and they all agreeing, that he might lawfully subscribe the king's will, he was at last prevailed with to resign his private scruples to their authority, and set his hand to it.

Having done this, he thought himself obliged in conscience to join the lady Jane: but her short-lived power soon expired; when Mary and persecution mounted the throne, and Cranmer could expect nothing less than what ensued; attainder, imprisonment, deprivation, and death. He was condemned for treason, and pardoned; but to gratify Gardiner's malice, and her own implacable resentment against him for her mother's divorce, Mary gave orders to proceed against him for heresy. His friends, who foresaw the storm, had advised him to consult his safety by retiring beyond sea; but he chose rather to continue steady in the cause, which he had so nobly supported; and preferred the sealing his testimony with his blood, to dishonourable flight.

[*To be continued.*]

RITES AND CEREMONIES,

USED IN THE ADMINISTRATION OF BAPTISM, IN THE PRIMITIVE CHURCH.

[Continued from page 16.]

Chap. VIII....Of the Use of Sponsors or Sureties in Baptism.

THERE were three sorts of sponsors in baptism in the primitive Church.

1st—For children, who could not answer for themselves.

2d—For such adult persons as were incapacitated to answer for themselves, through sickness or infirmity.

3d—For all adult persons in general;—for the Church required sponsors also for those who were qualified to make their own responses.

According to these distinctions, the office of sponsors are little varied. They, who were sponsors for children, were obliged first, to answer all the interrogatories of baptism, in their names; and then to be guardians of their education; and, as some assure us, to maintain them, in case their parents left them

destitute in their minority. But this seems to be a mistake, since that burden devolved upon the Church in general, and not upon individuals, as will appear from the following considerations.

First—That parents were commonly sponsors for their own children.—And in that case, they were obliged to maintain them so long as they required their maintenance;—not because they were sponsors, but because they were parents. It was not indeed necessary that parents should be sponsors for their own children, though some, in St. Austin's time, were inclined to think so, which he reckons an error; for that, in many cases, there was a necessity it should be otherwise: but yet in all ordinary cases it was so; and in the extraordinary, when children were presented by others, it was where the parents could not, or would not perform that office. The only cases mentioned by St. Austin, in which children had other sponsors than their parents, are, when slaves were presented for baptism by their masters, or children whose parents were dead, or children exposed by their parents;—which makes it probable that in all ordinary cases, parents were the sponsors for their children, and obliged to maintain them, but not because they were their sponsors, but their parents.

Secondly—When strangers became sureties for children, the burden of maintaining them never did devolve upon them, except they were obliged by some antecedent law. Thus, if a man was sponsor for his slave, he was obliged to maintain him, because he was his master. But in other cases it was not so; for the charge of maintenance fell upon the Church. And St. Austin's reason for this is, that children are presented for baptism, not so much by those in whose hands they were brought (though by them too if they were good and faithful men) as by the whole society of saints. The whole Church is their mother—she brought forth all, and every one, by this new birth;—and therefore, if any were to be charged with maintenance, it was but reasonable that the Church should maintain her own children; and this appears, from the best light we have, to have been the practice of the primitive Church. The proper duty of sponsors was, first—To answer in their names to all the interrogatories of baptism:—and secondly—To be guardians of their spiritual life for the future. As to the interrogatories, Tertullian refers to them, when he speaks of the promises which the sponsors made in baptism, and of the danger in failing to fulfil them, either through their own fault, or the perverse disposition of the party baptized. Gennadius (about 1450) says, that the promises for infants, and such as were incapable of learning, were made after the usual manner of interrogatories in baptism. St. Austin acquaints us with the very form: "Doth this child believe in God?—Doth he turn to him?"—which is the same as renouncing the devil. And again he says, "the sponsors answered for them, that

they renounce the devil, his pomps and his works. But it seemed a great difficulty with some, how it could be said, that a child believed, &c. who had no thought at all of these things. But those doubts are fully answered by St. Austin (about the year 400) in his 23d epistle to Boniface the Bishop. By the guardianship of sponsors over children, they are concerned in this covenant with God;—and therefore he presses it upon them, as an indispensible duty, to teach their children, for whom they had answered, their obligation to all Christian virtues; and this not only in words, but by their example. These were such things as they had promised for children in baptism, and therefore, they were bound by compact with God to use their utmost endeavours to engage their spiritual pupils to perform them.

Sponsors were also allowed for adults, who were infirm, and could not answer for themselves. Cyril, of Alexandria, assures us, that when men were seized with extreme sickness, and it was thought proper to baptize them, and some were appointed to make both renunciations and confessions in their names, as if it had been for an infant, and if the party recovered, it was the sponsor's duty not only to acquaint him as a witness with what was done for him, but also to prompt him to make good the promises, which he had made for him: For this was the indispensable duty of sureties in all cases whatsoever.

Sponsors for such adult persons as were able to answer for themselves, were also required;—and none were anciently baptized without them. One *Muritta*, a deacon, was sponsor for Elipidiophorus, at Carthage; and Palladius says, that *Evagrius Ponticus* performed the same office for Rosinus, the great statesman and pretorian præfect, under Arcadius. St. Austin often mentions them; but then he says, it was not their office to make the responses for their pupils in baptism, the Church not admitting proxies for those who were able to answer for themselves. The rudest capacities and meanest understandings would not excuse them, unless, as Gennadius says, they were so heavy and dull as not to be capable of learning; in which case, they were to be treated as little children. But in ordinary cases, the office of sponsors for adults, was only to take care of their instruction and morals, as well before as after baptism. And upon this account, the deaconesses were usually employed in the private instruction of women.

By some ancient rules, deaconesses were obliged to be sponsors for the women, as the deacons were obliged to be for the men. And we find the *sacred virgins*, often mentioned, as concerned in this office. One *Lucius* was god-father in baptism for Epiphanius; and *Bernice*, a *sacred virgin* was god-mother to his sister. Whence it appears, that the *sacred virgins*, and *monastics* were at first allowed to be the properest persons for this office. Anciently none were prohibited this office, but such as disqualified themselves by behaving contrary to the rules of the Christian

religion, or were not in full communion with the Church. Fathers were not prohibited till the council of Mentz, in the time of *Charles* the Great. And by some canons, persons not confirmed were also excluded from being sponsors, both in baptism and confirmation. But we never read of any more than one sponsor in those times, and one of the same sex for adults. In case of infants, there was no regard to this difference; for a *virgin* might be sponsor for a man-child; and a father, if a communicant, for his own children, whether male or female;—and one was sufficient in any case.

By a law of *Justinian*, a man is forbidden to marry the woman, whether slave or free, for whom he had been sponsor in baptism. Afterwards, the council of Trullo extended the prohibition, forbidding the sponsor to marry the mother of the infant, under pain of separation and the penance of fornicators, on account of the spiritual relation that is contracted between them.

Another custom relating to sponsors, in the primitive Church, was, that their names were registered in the Church books, so that the sponsors might be known, and put in mind of their duty, by being thus entered upon record, which was a standing memorial of their obligations. Dionysius mentions this custom, and describes the ceremony of admitting catechumens, together with their sponsors. The Bishop first explains to the catechumen the law and rule of a divine life and conversation; then asks him, "Whether he proposes so to live?"—and then orders the priests to register both the man and his sponsor. Afterwards he speaks of reciting their names, out of these registers, when men were presented by their sponsors, to be baptized. This custom of entering the sponsors' names the council of Trent has turned to another use; only that men might know what persons were forbidden to marry by this spiritual relation: and from hence arose so many spiritual dispensations in matrimonial cases in the Romish Church.

HEATHEN EVIDENCES OF CHRISTIANITY.

[No. III.—*Continued from page* 172 *of vol.* 1.]

SEVERAL passages in Trenaeus, Tertullian, Clement, of Alexandria, Origen, and Cyprian, plainly shew, that each of these early writers, ascribed to the four Evangelists by name their respective histories; so that there is not the least room for doubting of *their* belief in the history of our Saviour, as recorded in the Gospels. We shall only add that three of the five fathers here mentioned, and probably four, were, previous to their conversion, Pagans, inquisitive, and well versed in the know-

ledge of heathen learning and philosophy. When, therefore, they had duly informed themselves of our Saviour's history, and examined with unprejudiced minds the doctrines and manners of his disciples and followers, they were so overpowered by the force of the evidence, that they avowedly professed themselves believers in Jesus; and, by so doing, bade adieu to the pleasures of this life, renounced the views of ambition, engaged in an uninterrupted course of severities, and exposed themselves to the public hatred and contempt, to sufferings of all kinds, and to death itself. Of this sort we may reckon those three early converts to Christianity, each of whom was a member of a senate famous for its wisdom and learning. Joseph the Arimathean, was of the Jewish Sanhedrim; Dionysius, of the Athenian Areopagus; and Flavius Clemens, a Roman senator, and consul at the time of his death.

Tertullian tells the Roman governors, that their *corporations*, *councils*, *armies*, *tribes*, *companies*, the *palace*, *senate*, and *courts of judicature*, were filled with *Christians:* and Arnobius writes, that men of the finest parts and learning, *orators*, *grammarians*, *rhetoricians*, *lawyers*, *physicians* and *philosophers*, rejecting the sentiments which they had formerly adopted, professed themselves members of the Christian religion. And who can imagine, that men of this character did not thoroughly inform themselves of the history of that person whose doctrines they embraced?

Besides innumerable authors, whose works are lost, we have the works, or fragments, of several Pagan philosophers, which shew them to have been as learned as any heathen authors of the age in which they lived. Upon looking into the most eminent seats of literature, in those ages of the world, we find in Athens, *Dionysius*, *Quadratus*, *Aristides* and *Athenagoras;*—and in Alexandria, *Dionysius*, *Clemens*, *Ammonius*, and *Origen.*

Heathens of every age and condition in life, born in the most distant climates, and educated under the most dissimilar institutions, when they saw men of plain sense, without the help of learning, armed with patience and courage, instead of wealth, pomp or power, expressing in their lives those excellent doctrines of morality, which they taught as delivered to them by their Saviour Jesus, averring that they had seen his miracles during his life, and conversed with him after his death; when they saw no appearance of falsehood, treachery, or worldly interest, in their behaviour and conversation, and that they submitted to the most ignominious and cruel death, rather than retract their testimony, or even be silent in matters which they were to publish by their Lord's express command: there was no reason to doubt the veracity of those facts which they related, or of the divine mission in which they were employed. A few persons of an odious and despised country, could not have filled the world with believers, had they not shewn undoubted

credentials from the divine person who sent them. Accordingly, we are assured, that they were invested with the power of working miracles, which were the most obvious and convincing arguments that could be adduced; adapted to the reason and observation of all mankind;—suited to the capacities of the learned and unlearned, and calculated to overcome every cavil and every prejudice. Who would not believe that our Saviour healed the sick, and raised the dead, when the facts were published by men possessed of doing similar miracles in his name; and that not in private, but in the eye of the world, before friends and foes? Could any reasonable person imagine, that the God of truth would arm men with such powers to authorize a lie, and establish a religion in the world which was displeasing to him; or that evil spirits would lend such effectual assistance to beat down vice and idolatry?

When the Apostles had formed many Churches throughout the Pagan world; to perpetuate the memory of what they had related and taught, they appointed from among their converts, men of the most enlightened minds, and unblemished lives, to preside over those assemblies, and to inculcate without ceasing, what they had heard from the mouths of the original *eye-witnesses*.

In the three first centuries, the succession of Bishops was rapid, because the Bishop very often ended in the martyr: for when a persecution arose in any place, the first fury of it fell upon the superior ecclesiastics, who abundantly testified by their continuing faithful unto death, that they had not undertaken their office from temporal views, but from conviction of its being in the highest degree subservient to the glory of God, and the present and future happiness of men; and that living and dying in the faith of the Apostles, they could joyfully lay down their lives in the full assurance of receiving them again in the day of their Redeemer's triumph.

Whilst we are admiring the faith and patience of the primitive martyrs, it is proper to remark, that there was not a single martyr amongst the various apostates from the Church. They durst not stake their present and future happiness on their own conceits; and therefore not only shunned persecution, but affirmed, that it was unnecessary for them to bear their religion through such fiery trials.

From among the great cloud of witnesses to the truth of our holy religion, we shall single out four who were eminent for their lives, their writings, and their sufferings, and who afford us a regular succession of evidence for Christianity down to the year of our Lord 254. St. John, the beloved disciple, and familiar attendant on our Lord, lived till the year 100. Polycarp was a disciple of St. John, and had conversed with others of the apostles and disciples of our Lord, and died a martyr, A. D. 167. Irenaeus, who was the disciple of Polycarp, and had conversed

with many of the immediate disciples of the Apostles, lived at the lowest computation of his age, till the year 202, in which he likewise died a martyr. In that year Origen was appointed regent of the catechetic school in Alexandria; and as he was the wonder of that age, for his acquirements in literature, human and divine, so was he a zealous champion of the faith of Christ, exposed to innumerable hatreds and persecutions, from pretended friends and avowed enemies, till the year of his death, A. D. 254.

The Christians, who carried their religion through so many general and particular persecutions, were incessantly comforting and supporting one another with the example and history of our Saviour and his Apostles: it was the subject not only of their solemn assemblies, but of their private visits and conversations. "Our virgins," says Tatian, who lived in the second century, "discourse over their distaffs on divine subjects." Indeed, when religion was woven into the civil government, and flourished under the protection of their emperors, men's thoughts and discourses were full of it, as they are now full of politics and secular affairs; but during the three first centuries, men who had embraced Christianity, gave up all their interests in this world, and lived in a perpetual preparation for the next; as not knowing how soon they might be called to it: so that they had little else to talk of but the life and doctrines of that divine person, who was their hope, their encouragement, their glory, and from whom they expected their reward.

We cannot imagine, that there was a single person arrived at the years of discretion, who had not heard and repeated above a thousand times, all the particulars of our Saviour's birth, life, death, resurrection, and ascension; especially if we consider that they could not then be received as Christians, till they had undergone several examinations. Persons of riper years, who flocked daily into the Church during the three first centuries, were obliged to pass through many repeated instructions, and to give a strict account of their proficiency, before they were admitted to baptism. And as for those who were born of Christian parents, and had been baptized in their infancy, they were, with the like care, prepared and disciplined for confirmation, which they could not obtain till they were found upon examination to have made a sufficient progress in the knowledge of Christianity. And we must further observe, that there was not only in those times this religious conversation amongst private Christians, but a constant correspondence between the Churches that were established by the Apostles or their successors, in the several parts of the world. If any new doctrine was *started*, or any new fact *reported* concerning our Saviour, a strict enquiry was made amongst the Churches, especially those planted by the Apostles themselves, whether they had received any such doctrine or account of our Saviour, from the mouths of the Apos-

tles, or by tradition of the Christians who had preceded the present members of the Churches, which were thus consulted. By this means, when any novelty was published, it was immediately detected and censured.

[*To be continued.*]

A GUIDE TO THE CHURCH.

[*Continued from page* 184 *of vol.* I.]

THE fourth discourse considers the "Reasons generally advanced to justify a separation from the Church;—and first, the supposed spiritual qualification of the party undertaking the office of the ministry;" which our author shews to be neither more nor less than the plea of Korah revived;—"A plea which we have reason to view with a very suspicious eye, when we remember that it was in the reign of the *saints*, as they were then called, the invaders of the priesthood in those days of confusion, that the constitution of this country *(meaning Britain)* was completely overturned in the last century, when preaching, and fasting, and praying, were made use of as convenient cloaks for rebellion, sacrilege, and murder. We are therefore afraid, when we hear talk of *gifted* men, lest an increase of their number should lead to a repetition of the same dismal scenes. The idea of the personal sanctity of the minister, being necessary to the effectual administration of his office, constituted one of the earliest errors in the Christian Church, and has accompanied it through every stage of its progress. The effect of it, wherever it has prevailed, has been uniformly destructive of peace and unity, by fixing the eye of the Christian worshipper upon the *man*, rather than upon the *office;* by which means the persons of ministers being held in admiration, the commission by which they have been authorized to act in the ministry has become an object of inferior consideration."

This is so obvious a remark, that Mr. Daubeny does not think it necessary to dwell upon it, and therefore concludes his fourth discourse with observing very properly, that

"Whatever ideas of serving God we may form to ourselves, God is not to be served by a breach of his commands; and this we may depend upon, that God will be best served, when the attention of every person in his own order shall be confined to the discharge of the duties appropriate to his particular station."

Our author proceeds in his *fifth* discourse, to refute the plea advanced by *separatists* from the Church, that the *gospel* is not preached in it; and the subject is thus introduced:

"Had it been said that *your gospel* was not preached there, we should readily have pleaded guilty to the charge; but that the

gospel of Jesus Christ is preached there, we certainly maintain, upon the authority of those scriptures from which it has been received. Your idea of Christ's gospel is, that it holds out salvation to *some chosen individuals*, exclusive of the general bulk of mankind. Our idea upon the subject is, that Christ died to purchase salvation for all men; all men consequently are interested in that great event, though all men will not be in a condition to be benefitted by it!—Your idea of *partial* salvation is founded upon certain supposed absolute decrees, of which your preachers talk much, but confessedly know nothing. Our idea of *general* salvation, by which we mean salvation attainable by all men upon certain conditions, is founded upon the general scope and tenour of the holy writings, supported by particular passages direct to this purpose."

And, indeed, the few passages which he selects are more than sufficient to establish the confutation of a doctrine which, he justly observes, carries its own condemnation on the face of it. For with respect to *absolute decrees* determining the future salvation of individuals, every Christian may say with Mr. Daubeny,

"I see nothing in scripture that leads me to conclude, that there are any such; on the contrary, I see through *all* the Bible, *general* promises of mercy, suspended upon *particular conditions*. On the supposition, then, that any decrees may have been established in the divine councils, (a subject on which I presume not to pronounce) my comfort is, that they must be conformable to God's revealed will, because a God of truth cannot contradict himself. Without perplexing myself, therefore, with an useless enquiry with respect to what God may do, by an absolute act of power, I consider what he has done; and what is consistent with his wisdom, justice, and goodness to do. And seeing myself called upon by his apostle, to make my calling and election sure, I conclude, as I conceive every reasonable man must do, that there can be no absolute decree in a case, the certainty of which depends in some measure upon myself. Confining myself consequently to the revealed will of God, which was given for my instruction in righteousness, and by which I am to be judged, my sole endeavour is, by divine grace, to conform myself to it; being well assured from the general tenour of scripture, that no *sanctified* person will be shut out of heaven, and no unsanctified one will be admitted into it; for without holiness no man shall see the Lord."

The *sixth* Discourse has, for its subject, the *sacrament* of Baptism, considered as furnishing a plea for separation from the Church, and contains such arguments as can hardly fail to carry conviction to any unprejudiced mind.

"And indeed, when I consider," as the author with much good sense concludes this discourse, "the liberal nature of the Gospel Covenant, the general tenour of the Apostolic commission, and the universal practice of the primitive Church conse-

quent thereupon, I cannot tell where to find ground for a dispute on this subject. But when I consider the nature of man, together with the many absurdities which have at different times found their strenuous advocates in the Church, I am surprized at no conclusion that may be drawn by a being who, as the world now goes, claims a right of judging *absolutely* for himself in all religious matters; because zeal, being a much more common thing than knowledge, it must often happen, even upon the most charitable construction, that sincerity and error will be so intimately blended together, that justly to discriminate between them, will surpass the common powers of the human mind."

In the *seventh*, *eighth*, and *ninth* Discourses of this instructive volume, we find the hackneyed subjects of *liberty of conscience*, *toleration*, *and the right of private judgment in religious matters*, very fully handled, and set in a proper light. *Liberty of conscience* gives no man a liberty of opposing the revealed will of God. Civil *toleration* can never be supposed to set aside that obedience which is due to the divine law; and in religious matters, no man can have a right to *judge* otherwise than God hath judged for him.

"The ordinances of Christ, and the truths of his religion are necessary, because he has made them so; that necessity, therefore, must continue the same, whether we observe them or not. For the religion of Christ, whatever be man's opinion upon it, will be precisely what it is, the same yesterday, to-day and forever; and it is at his peril, if he does not conform to it. To say, therefore, that a man has a right to worship God in the way, he thinks proper, in other words, to make a religion for himself, is to place all religions upon the same level as to the divine favour, and to render an appeal to Revelation wholly unnecessary, by leading him to conclude, that he is at liberty to set up a standard of right and wrong in this case, instead of accepting with humility that divine standard, which has, in wisdom, been set up for him. The loose way of thinking that prevails upon this subject, can make no alteration in the subject itself. The plan upon which Christ has established his Church in the world, must continue till its object shall have been accomplished. And though this Church, from the days of its first settlement, has been passing from country to country, as the inhabitants of each became respectively unworthy of its longer continuance among them, yet, for our comfort, we are assured, that the gates of hell shall not completely prevail against it. In one part of the world or another, it will be found to the end of time. How long it may be in the council of God to continue it in this country, he only knows. But the present divided state of Christians, so much lamented by all sound members of the Church, together with that too general indifference for all religious opinions, which, under the fallacious term of *liberality of sentiment*, now prevails, holds out to us no very promising prospect. So long

indeed, as an idea prevails, to which the practice of the world gives countenance, that it matters not what religious profession a man makes, or with what religious society he connects himself; it will be impossible to say any thing upon the subject of religious conformity, that will not be liable to cavil and objection; because under these circumstances, we are not dealing with the reason so much as with the prejudices and passions of mankind, which are always more or less in a state of rebellion against every thing that wears the appearance of restraint or submission.

After having argued, at great length, in this sound and satisfactory manner, Mr. Daubeny acknowledges that the weight which any practice or opinion has upon the mind, must depend upon the conclusion to be drawn from it.

"Were not, (says he) the advantages and disadvantages consequent upon a communion with, or separation from the Church, to be made apparent, all that has been written on these subjects might be considered as waste paper. For if nothing is to be gained or lost by the determination of man's conduct in this respect, it certainly becomes a matter of indifference, with what society of Christians he is connected; and in this case, he might, in religious matters at least, be left at liberty to follow the guidance of his own fancy or opinion."

But if the Church is to be seen in the light in which it is here represented, as a "Society of Christ's forming, for the express purpose of men being saved in it from the corruption and condemnation of a wicked world, it becomes a matter of essential consideration with every man, whether he be a member of that Church or not."—To enable his readers, therefore, to draw the conclusion necessary to confirm their judgment in this case, he proceeds in conformity with his plan, to point out, in his *tenth* Discourse, the advantages and disadvantages consequent upon a communion with, or separation from, the Church. In doing this, he considers man, first, in the relation in which he stands to God, as redeemed by the blood of his crucified Son; and secondly, in that in which he stands to his fellow-creatures, as members of a civilized society. In discussing both which affecting considerations, he does ample justice to his subject, and so prepares his readers for a *concluding* discourse, in which he thus earnestly addresses those persons, who, on various pretences, are disposed to separate from the Church.

"It now remains, that you examine this matter for yourselves. With your Bible in your hand, and prejudices laid aside, let the subject then be brought to an impartial hearing. And if you find, as we are persuaded will be the case, that those parts of the sacred records, to which an appeal has been made in the foregoing discourses, will not, upon fair construction, admit a sense different from what has been annexed to them; if you would maintain the character of honest men, you will be led to the following obvious conclusion;—that a fancied independence on spir-

itual authority, upon the mistaken idea, that every man is at liberty to make his own Church, or to join himself to any society of Christians who may assume that name, with a view of offering up a more spiritual service than, in their judgment, is offered to God in any other way, the plausible ground upon which all modern separations from the Church are built; whilst it renders the apostolic writings destitute of all force and meaning, tends at the same time to the dissolution of that order, which Christ, for wise reasons, saw necessary to be established. It breaks in upon the merciful scheme and plan of man's salvation, and, whatever may be thought of such bold presumption, it is certain, that no man, in the *ordinary way* of salvation, can hope to attain the end of his Christian calling, who neglects to use the means appointed by God to lead him to it."

[*To be continued.*]

ON TIME, AND THE ABUSE OF IT.

HEARING of the death of an old friend, in the 87th year of his age, and at the same time observing some persons speaking of the happiness of longevity; I began to think that, if an estimate were to be made of the time which mankind may be really said to live, the span would appear so extremely contracted, as to put us upon thinking seriously about it. We are all passionately fond of life, yet few of us think of husbanding it with frugality. It is our chief treasure, yet it is the treasure of which we are most regardless; and while we are tremblingly solicitous about the preservation of our money, we squander away our existence with the most prodigal hand.

Let us, for argument's sake, admit that SIXTY is the general term of human life, and out of this sixty see how many years we may be said to have the enjoyment of existence. During the helpless state of infancy, though we breathe, we cannot be said to know the happiness of existence; till the young ideas begin to shoot forth in our minds, we are virtually non-entities; yet to make the most of it, I will suppose, that at the early age of five, we begin to feel the happiness of being; and that during our whole lives, one day with another, we sleep no more than six hours in every twenty-four;—even upon this estimate, we immediately find life curtailed very considerably. The period of infancy, and the times of rest, reduce our sixty years instantly to forty, taking away at once a full third of that blessing which we justly esteem to be invaluable.

When, therefore, we see that the indispensable calls of human nature so greatly lessen the term of existence, one would imagine, that we should be extremely cautious, how we trifle away the

little span, which the goodness of God allows us to possess; yet, so unaccountably negligent is man, in his most essential concerns, that he is continually wasting the first of all his temporal blessings, in fruitless or unwarrantable pursuits, and puts off the hour of reformation, with as much composure, as if he were master of his own condition, and had really an eternity in his own hands!

And here, a thought of a religious nature occurs, which will not, I presume, be disagreeable to our readers.—The inequality in the dispensations of Providence, has long been a subject of much triumph to our modern infidels; and numbers, when they see the virtuous obliged to toil for a scanty maintenance, while the wicked are rioting in all the magnificent profusion of wealth, will frequently tax God with injustice, from the seeming partiality in the distribution of his favors; yet, it is not improper to suppose, that the gracious Father of the Universe has ordained the virtuous to labour, and that from the most benevolent motives. If he contracts their circumstances, he perhaps does it, to make them rich in the possession of time; and if he compels them to lead a life of labour, he does it perhaps to prevent their squandering away that existence, which they know to be superior to all other gifts, and which is so strangely disregarded by the opulent.

A poor man, who is obliged to husband his time, and who cannot give a moment more to sleep, than what is absolutely necessary for the refreshment of nature, is compelled by the goodness of God, to be one of the richest individuals in every community; he enjoys forty years, nay, if he sleeps but four or five hours in the four and twenty, he enjoys perhaps forty-two or three years of actual life; while the sluggard, who devotes, perhaps, twelve to his pillow, though he possesses the revenues of an empire, shortens the term of his existence, in every unnecessary moment which he sacrifices to sleep;—and if every other good be poor in comparison of life, he who becomes a bankrupt in time, can have no great occasion to boast of his fortune.

GLEANINGS, ANECDOTES, &c.

POPISH BIGOTRY AND CRUELTY.

WHEN the Polish confederates determined to put Stanislaus, king of Poland, to death, three chiefs, with thirty-seven others, were chosen for the purpose of assassinating him. They took a solemn oath, and the Papal Nuncio, at the court of Warsaw, lent his sanction to the enterprize. Instigated by furious zeal against the diffidents, whom he detested as heretics, and believed to be protected by Stanislaus, he even proceeded further, and bestowed his benediction on the weapons delivered to the conspirators, who, thus doubly furnished with temporal

and spiritual arms, proceeded to execute their horrid design. The king was saved by one of the chiefs, who had him in his power, being shaken in his purpose; but as a proof of the effects of the Nuncio's interference on the mind of this man, it is related, that the oath he had taken, and the benediction given to the enterprize, long operated in sustaining his resolution. Thus in the latter part of the eighteenth century, was exhibited a scene, worthy of the darkest times of Popish registry!

ARITHMETIC.

OUR *Arithmetical* figures were borrowed by the *Arabians*, from the *Brachmans*, who were much skilled in the knowledge of numbers. The Arabians, before that time, made use of letters to count with, as in Algebra.

AUSTERITY OF OLD MEN.

THERE is nothing more unjust than the ill temper which old people shew against the young. An attempt to check the merriment and sportiveness of youth, is not less preposterous than to be angry with the *spring* of the year, because it produces nothing but blossoms; and to expect from the early season, the fruits of *autumn*. How different was the humour of Anaxagoras, the Greek philosopher. That amiable old man, at the point of death, was asked by the citizens of Lampsacus, what dying command he would wish to enjoin them? His request was, that every year, during the whole month in which he died, all the children in the city should be permitted to keep holiday. Diogenes Laertius, who relates the story, adds, that this custom was observed in his remembrance.

Anaxagoras was born at Clazomene, in Ionia, about 500 years before Christ; and Diogenes Laertius died 222 years after the incarnation.

FOR THE CHURCHMAN'S MAGAZINE.

A HYMN.

THE HORRIBLE DECREE.

I.

AH! gentle, gracious Dove!
And art thou griev'd in me,
That sinners should restrain thy love,
And say—"It is not free,
"It is not free for *all*:
"The *most* thou passest by,
"And mockest with a fruitless call
"Whom thou hast doom'd to die."

II.

They think thee not sincere,
In giving each his day,
"Thou only draw'st the sinner near,
"To cast him *quite away*:
"To aggravate his sin,
"His sure damnation seal;
"Thou show'st him heav'n, and say'st,
"Go in,
"And thrusts him down to hell!"

III.

O HORRIBLE DECREE!
Worthy of whence it came!
Forgive their hellish blasphemy,
Who charge it on the Lamb:
Whose pity him inclin'd
To leave his throne above,
The Friend and Saviour of mankind,
The God of grace and love.

IV.

O gracious, loving Lord!
I feel thy bowels yearn;
For those who slight the Gospel word,
I share in thy concern!
How art thou griev'd to be
By ransom'd worms withstood;
How dost thou bleed afresh to see
Them trample on thy blood!

V.

To limit thee, they dare
Blaspheme thee to thy face,
Deny their fellow-worms a share
In thy redeeming grace:
All for their own they take,
Thy righteousness engross,
Of none effect to *most* they make
The merits of thy cross!

VI.

Sinners abhor the fiend,
His other Gospel hear,
The God of Truth did not intend
The thing his words declare;
He offers grace to *all*,
Which *most* cannot embrace,
Mock'd with an ineffectual call,
And *insufficient* grace.

VII.

The righteous God consign'd
Them over to their doom,
And sent the Saviour of mankind
To damn them from the womb;
To damn for falling short
Of what they could not do,
For not believing the report
Of that which was not true.

VIII.

The God of Love pass'd by
The *most* of those who fell,
Ordain'd poor reprobates to die,
And forc'd them into hell:
He did not do the deed,
(Some have more mildly rav'd)
He did not damn them—but decreed
They never should be sav'd'

IX.

He did not them bereave
Of life, or stop their breath;
His grace he only would not give,
And starv'd their souls to death.
Satanic sophistry!
But still, all gracious God,
They charge the sinner's death on *thee*,
Who bought'st him with thy blood.

X.

They think with shrieks and cries,
To please the Lord of Hosts,
And offer thee in sacrifice,
Millions of slaughter'd ghosts:
With new-born babes they fill
The dire infernal shade,
For such (they say) was thy great will,
Before the world was made.

XI.

How long, O GOD! how long
Shall Satan's rage proceed!
Wilt thou not soon avenge the wrong,
And crush the serpent's head?
Surely thou shalt at last
Bruise him beneath our feet;
The Devil and his doctrine cast
Into the burning pit.

XII.

Arise, O GOD! arise,
Thy glorious truth maintain,
Hold forth the bloody sacrifice
For every sinner slain!
Defend thy mercy's cause,
Thy grace divinely free,
Lift up the standard of thy cross,
Draw *all* men unto thee.

XIII.

O vindicate thy grace,
Which ev'ry soul may prove,
Us in the arms of love embrace,
Of everlasting love.
Give the pure Gospel word,
Thy preachers multiply,
Let all confess their common Lord,
In ONE great UNITY.

XIV.

My life I here present,
My heart's last drop of blood;
O let it all be freely spent,
In proof that thou art good;
Art good to *all* that breathe,
Who *all* may pardon have:
Thou willest not the sinner's death,
But all the world would'st save.

XV.

O take me at my word,
But arm me with thy pow'r,
Then call me forth to suffer, Lord,
To meet the fiery hour:
In death will I proclaim,
That *all* may hear thy call,
And clap my hands amidst the flame,
And shout—HE DIED FOR ALL!

ERRATA for No. 1.—Page 2, line 26, for *or*, read *and*. Page 4, line 25, after *forth*, read *fruits*. Page 4, line 49, for *where*, read *what*. Page 6, line 35, for *relation*, read *relative*. Page 7, line 29, for *propitiation*, read *advocate*. Page 10, line 39, for *Ninevah*, read *Nineveh*. Page 21, line 2, for *apparennt*, read *apparent* Page 21, line 33, for *indispensible*, read *indispensable*.